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Is the Pentateuch Historically True?

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THEOLOGICAL SEMINARY

IS THE

PENTATEUCH

HISTORICALLY TRUE?

CONTAINING ALL

BISHOP COLENSO'S

ARGUMENTS FOR THE TRUTH OF THE PENTATEUCH, IN THE
FOUR OLD TESTAMENT BOOKS OF GENESIS, EXODUS,
LEVITICUS, AND NUMBERS, AND IN THE FIRST FIVE
CHAPTERS OF THE BOOK OF DEUTERONOMY.

BY

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CONTAINING ALL
BISHOP COLENSO'S

ARGUMENTS IN FAVOUR OF THE REJECTION OF THE PENTATEUCH AND
BOOK OF JOSHUA—THE LEARNED DOCTOR'S MISQUOTATIONS OF
SCRIPTURE EXPOSED—AND A HUMBLE REVIEW ATTEMPTED
IN VINDICATION OF THE TRUTH OF THE PENTATEUCH.

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IS THE

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BISHOP COLENSO'S work may be divided into five parts. The first deals with the hardship enforced by the Church of England upon her clergy by the solemn subscription "to believe unfeignedly in all the Canonical Scriptures;" the second considers the increase of the children of Israel in Egypt; the third deals with the Exodus from Egypt; the fourth considers the wanderings in the wilderness; and under the fifth head may be gathered miscellaneous references to various subjects.

On the first of our divisions of Dr. Colenso's book we have very little to say; we leave those in the Church who suffer from supposed or real grievances to seek their own redress.

The second division is occupied in considering the question of the increase of the children of Israel in Egypt. This is comprised in chap. ii., concerning "the family of Judah;" chap. xv., "the sojourning of the Israelites in Egypt;" chap. xvii., "the number of Israelites at the time of the Exodus;" and chap. xiv., the number of the first-borns.

Chap. ii.—“The family of Judah.” In Gen. xlvii., are given “the names of the children of Israel which came into Egypt,” and the 12th ver. reads thus in Bishop Colenso’s work : “And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah ; but Er and Onan died in the land of Canaan ; and the sons of Pharez, Hezron and Hamul.” Dr. Colenso argues, “that Hezron and Hamul were born in the land of Canaan,” and were included in the seventy who went with Jacob into Egypt. It was necessary, the Bishop says, if this were the case, that the following events should have occurred in forty-two years : Judah is married at twenty ; has three sons ; the eldest grows up, marries, and dies ; the second comes “to maturity (suppose in another year,) marries his brother’s widow, and dies. The third grows to maturity (suppose in another year still,) but refuses to marry “his brother’s widow ;” the widow deceives Judah, and bears him twins, Pharez and Zarah ; one of the twins grows to maturity and has the two sons Hezron and Hamul born to him, that Dr. Colenso wants to prove go down with Jacob to Egypt. He says, “the above being certainly incredible, we are obliged to conclude that one of the two accounts must be untrue ;” and that to give up the fact of the birth of Hezron and Hamul in Canaan, “is to give up an essential part of the whole story.”

*Answer:—*Dr. Colenso has misquoted the verse upon which he founds all his argument. Gen. xlvii. 12, should have been printed thus : “And the sons of Judah ; Er, and Onan, and Shelah, and Pharez, and Zarah : but Er and Onan died in the land of Canaan. And the sons of Pharez, WERE Hezron and Hamul.” Let the reader compare the two passages and he will see that the Bishop has omitted the full stop at the end of the word Canaan ; and the little word “were”

altogether. This is a most important omission. Read the names of the Children of Israel who accompanied Jacob to Egypt as they are given in the Bible, and throughout, with one important exception, they read thus: "*And* the sons of Levi; Gershon, Kohath, *and* Merari;" not thus: "And the sons of Levi *were* Gershon, Kohath, and Merari." But in the 12th verse the inspired writer records by way of parenthesis the names of Hezron and Hamul, telling us they *were* the sons of Pharez, but certainly not intending us to believe that they went down with Jacob to Egypt. Why then are the names of these men recorded? *Because Hezron was the progenitor of the Messiah.*

This the Bishop regards as the very foundation of all his subsequent argument. But what Bible could the Bishop have made use of, surely not his own translation into the Zulu language! If so we are sorry for the Bishop, and for the Zulu. We ought, however, to regard this omission as accidental, the Bishop will doubtless explain the matter.

Chapter xv.—"The sojourning of the Israelites in Egypt." In Exodus xii. 40 we read, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Bishop Colenso would date the beginning of the four hundred and thirty years, from the time of the promise made to Abraham; which would make the sojourn in Egypt 215 years.

Answer :—St. Paul originated the opinion in Galatians iii. 17; and we agree with the Bishop and St. Paul.

Chapter xvii.—"The number of Israelites at the time of the Exodus," and xiv., "The number of first-borns compared with the number of male adults." The Bishop argues from the fact that only "70 souls"

went down to Egypt ; he then proceeds to divide the 53 sons named amongst the 12 sons of Jacob, and finds that it produces "the average" of $4\frac{1}{2}$ each. He then supposes "that they increased in this way from generation to generation ;" and at the end of the 215 years he finds "there could not have been 5000." To produce the 600,000 fighting-men of the Exodus, "each man must have had 46 children," for which he finds "not the slightest indication in the Bible."

Answer:—Admitting only 70 went down into Egypt is the increase incredible. The Bishop quotes that in the time of Josephus "Egypt, exclusive of Alexandria, numbered seven millions of inhabitants" and acknowledges that the population "must be considerably diminished." Take the population at seven millions ; were seven million Egyptians afraid of five thousand fighting Israelites. The Bible says, Ex. i. 7, 9, "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them." "And he (Pharaoh) said unto his people, Behold, the people of the children of Israel are more and mightier than we." It is manifest then that the children of Israel must have increased in an extraordinary manner.

Again. We are not told that Polygamy did not exist ; there is reason to believe it did, and hence the wonderful increase is to some extent accounted for. In Deut. xxi. 15, we have a law regulating disorder in the household of a polygamist.

But again. We have every reason to believe that there went down with Jacob and his sons into Egypt a large number of servants ; dependents born in his household ; and these may by intermarriage have

been adopted into the household of Israel and been numbered with them. The Bishop gives one example where a female descendant of Judah was married to an Egyptian, Attai was born and the descendants "are reckoned, apparently, as Israelites of the tribe of Judah." (Page 106, sec. 124.)

In Gen. xii. 5, we are told, "and the souls that they had gotten in Haran" went with Abraham into the land of Canaan; and who these were is explained in Gen. xiv., 14, "he armed his trained servants, born in his own house, three hundred and eighteen." Gen. xlv., 6, 7, specifies in general terms who and what Jacob took with him; and in xlvii., 1, we are informed that Joseph told Pharaoh that with his father there had come into Egypt his brethren, "their flocks, and their herds, *and all that they have.*" The words we have italicised may include the servants born in the household.

Another proof of the probability of our suggestion is drawn from other portions of the story, of what befell the children of Israel, in Egypt. When Joseph went to bury his father Jacob, there went with him "all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen." (Gen. chap. l., ver. 8.) We would ask the Bishop who took charge of the "little ones, and their flocks, and their herds," while the brethren were away. It is plain that there must have been some responsible persons who could be left in charge of the cattle. Again, we are told Joseph's "brethren also went and fell down before his face" after their father's death, because they wanted to conciliate him, fearing that as their father was gone, Joseph might punish them for their ill-treatment of him. In their absence who would have taken charge of the flocks?

Chap. xiv.—Another corroboration of the genuineness of the increase of the Israelites is found in “the number of the first-borns.” Here again in giving Numbers iii. 43, Bishop Colenso misquotes the passage. The words printed in italics are those which are omitted by the Bishop : “All the first-born males *by the number of names*, from a month old and upward (not *upwards*), of those that were numbered *of them*, were twenty and two thousand two hundred and threescore and thirteen.”

Answer :—There seems to us to be a deep significance in the words that Bishop Colenso omitted from the text. We confess we are unable fully to understand them, and following the Bishop’s example we ought to write underneath the particular words “I am wholly at a loss to understand the meaning of the above paragraph,” (page 88, sec. 96, clause iv.); or “The meaning of the * * clause in the above quotation is to me incomprehensible.” (Page 115, sec. 137.)

Grant that the increase of the children of Israel is not unworthy of credit, and the second objection as to the number of the first-borns falls to the ground, as the Bishop himself says, “of which prolific increase, it need hardly be said, there is not the slightest indication in the Bible, except, indeed, in the statement of the number of the first-borns” (page 105, sec. 122) ; so that the Bible agrees with itself in this particular.

Or, again, it may be that these first-borns who were sanctified unto the Lord were those born in the first few months after their Exodus from Egypt ; and were to be specially set apart to the service of God, as the first of the people who were free-born. And because the Bible does not give us more explicit information on this point, are we to come to the con-

clusion of "great doubt" "as to the historical veracity of sundry portions of the Pentateuch," to which the bishop kindly invites us. (page 90, sec. 99.)

The third of our divisions deals with the Exodus from Egypt, and is comprised in chapters xvi., the generation of the Exodus ; x., "the institution of the Passover ;" and xi., "the march out of Egypt."

Chap. xvi.—"The Exodus in the fourth generation." In Gen., xv., 16, we are told of the children of Israel, "in the fourth generation they shall come hither again." This was a promise given by God to Abraham. "Thus we find," says the bishop, "Moses and Aaron in the fourth generation from the time of the migration, viz., Jacob — Levi — Kohath — Amram — Aaron." Then the Bishop proceeds to show "as a rule, the contemporaries of Moses and Aaron are descendants in the third, and those of Joshua and Eleazar in the fourth generation."

Answer :—Is it of so much importance, that after it is acknowledged Moses and Aaron are in the fourth generation, that unless we can prove all their contemporaries are of the same generation, we are bound to disbelieve the whole ? We think not.

Chap. x.—"The institution of the Passover." Ex: xii. 22, 28. Here, again, in the passage from the Bible which heads the chapter, the Bishop misquotes the text. Instead of "till the morning," it should read "*until* the morning;" and instead of "Jehovah," it should be "*the Lord*." The Bishop argues that the whole of the children of Israel were "in one single day instructed to keep the Passover, and actually did keep it." He says, "I have said 'in one single day ;' for the first notice of any such feast to be kept is given in this very chapter, where we find it written

ver. 12:—‘ I will pass through the land of Egypt this night.’”

Answer:—The first notice of the feast is given in ver. 3. The Lord is speaking to Moses and Aaron and he says, ver. 2: “This month shall be unto you, the beginning of months: speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take—” This was doubtless in the beginning of the month—the very first day, and there were nine clear days to elapse before even the lamb was to be selected.

Bishop Colenso acknowledges that “Moses called for all the elders of Israel;” supposes that they lived “somewhere near at hand,” and wonders “where did the two millions live? And how could the order, to keep the Passover, have been conveyed, with its minutest particulars, to each individual household in this vast community, in one day,—rather, in twelve hours, since Moses received the command on the very same day on which they were to kill the Passover at even.”

Answer:—The Bible statement is most explicit, and our only wonder is, how Bishop Colenso could have mystified himself so much. How could the Israelites take the lamb on the tenth day, and keep it to the fourteenth, if they were only instructed to take it on the fourteenth. The Bible narrative is beautifully consistent. The Lord instructed Moses and Aaron in the beginning of the month (Exodus xii., ver. 1, 2,) that on the tenth (ver. 3,) the people were to take lambs; which were to be killed in a peculiar manner on the fourteenth (ver. 6). As soon as the Lord had finished his instructions, Moses called the elders of Israel together, and instructed them about the keeping of the Passover; they would then have at least eight or nine days to instruct the people about

the taking of the lamb, and four days more to teach them how they were to kill it. And this mystery which Bishop Colenso has discovered is the only original one in the whole of his book! How beautifully is the whole course of the Lord's dealings made manifest. The Passover was a most important rite, and the people have at least twelve days for instruction therein and preparation therefor. The miracles wrought in Egypt, the teaching of the elders, had prepared the children of Israel for a mighty change; they had nothing to regret in the prospect of leaving Egypt, and when in the dead hour of night the Egyptians bade them go forth, they had little if any preparation to make, and in the course of a few hours the whole of them were on the move. In the fear and terror that had fallen upon the Egyptians they willingly gave, when the Israelites asked, "jewels of silver and jewels of gold, and raiment." Not only so, but the Egyptians "lent unto them such things as they required. And they spoiled the Egyptians."—Exodus, chap. xii., 36 ver.

Chapter xi.—"The march out of Egypt." Bishop Colenso still insists that "this vast body of people of all ages," was "summoned to start," "at a moment's notice, and actually started, not one being left behind, together with all their multitudinous flocks and herds." He says "I do not hesitate to declare this statement to be utterly incredible and impossible."

Answer :—We have shown that they had many days notice, and probably several weeks intimation, of their leaving.

Bishop Colenso asks "What of the sick and infirm, or the women in recent or imminent childbirth."

Answer :—They were all cared for, and carried out either in litters, or carriages, or by camels. "We are"

not "required to believe that, in one single day, the order to start was communicated suddenly, at midnight."

The fourth of our divisions considers the wanderings in the wilderness. This is comprised in Chapters viii. "The Israelites dwelling in tents;" ix. "The Israelites armed;" xii. "The sheep and cattle of the Israelites in the desert;" v. "Moses and Joshua addressing all Israel;" vi. The extent of the camp, compared with the Priest's duties, and necessities of the people; xx. The number of the Priests, their duties, and "the provision made for them;" and xxi. "The Priest's and their duties at the celebration of the Passover."

Chapter viii.—"The Israelites dwelling in tents." The Bishop quotes Exodus xvi. 16, "Take ye (*manna*) every man for them which are in his tents;" and he says "This statement conflicts strangely with that in Lev. xxiii. 42, 43, where it is assigned as a reason for their 'dwelling in booths for seven days at the Feast of Tabernacles,' that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." He then proceeds to argue the "tents" in the first quotation could not have been a mistake for "booths" because the Hebrew words are quite different; and upon this apparent contradiction he would found one proof of the unhistorical character of the Pentateuch!

Answer :—If Bishop Colenso would so strictly judge the Bible, how should we judge him when we convict him of important omissions in his printed quotations from the Bible? We see no reason to disbelieve first of all the use of "booths," and afterwards "tents;" because we know that the Israelites were not idle while in the wilderness. The "women that were wise-hearted did spin with their hands," and Bezaliel was divinely

taught "knowledge," "in all manner of workmanship," "to make any manner of cunning work." We have evidences on the carved rocks of the wilderness, of the industry of the people from the very commencement of their wanderings.

Chapter ix.—"The Israelites armed." At the head of the chapter is a quotation from Exodus xiii. 18. "The children of Israel went up harnessed out of the land of Egypt." The Bishop says that the word "'harnessed' appears to mean 'armed' or 'in battle array,'" and argues that "it is, however, inconceivable that these down-trodden, oppressed people should have been allowed by Pharaoh to possess arms." He dismisses the idea that the arms were borrowed on the "night of the Exodus," because, "nothing whatever is said of this, and the idea itself is an extravagant one."

Answer:—It was both reasonable and possible that the Israelites were armed, they had had a long intimation of the Exodus from Egypt, and had time to fashion arms for themselves. Again, though we are not told the Israelites borrowed arms from the Egyptians, yet Exodus xii., 36 ver. allows of the idea being entertained. Because it is not directly told us arms were borrowed, it is unjust to ask us to believe that "the idea itself is an extravagant one."

Bishop Colenso quotes a passage from Josephus, where it is stated, that after the destruction of the Egyptians "Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds assisting it;" but the Bishop would remove the possibility of this by saying that the Bible says nothing about it, and asks with astonishment "would swords, and spears, and shields, in any number, have been washed upon the shore by the

waves, or have been retained, still grasped in the hands of drowning men ?”

Answer :—But the Bible does tell us Exodus xiv., 25, “And (the Lord) took off their chariot wheels that they drave them heavily ;” and that the Egyptians said, “Let us flee from the face of Israel ; for the Lord fighteth for them against the Egyptians.” And in ver. 30 we are told, “And Israel saw the Egyptians dead upon the sea shore.” Again, would men in danger of drowning retain in their hands their “swords, and spears, and shields ?” Certainly not. We believe that the Israelites went out from Egypt in “battle array,” with but few weapons, and that the Lord intended by the destruction of the host in the Red Sea, to give them a signal proof of his Almighty power. They may afterwards have obtained some “swords, and spears, and shields” from the sea shore, and in the wilderness they fashioned more.

Chapter xii.—“The sheep and cattle of the Israelites in the desert.” The Bishop argues that because we are not told how the cattle were supported in the wilderness, we must disbelieve the facts that are stated about the cattle remaining with the children of Israel in the wilderness.

Answer :—The record of the wanderings of the Israelites in the desert, was intended to be the story of God’s dealing with men and women, not with oxen lambs, and doves. We are expressly informed that the people were supplied with manna, that they had quails, were supplied with water, that neither their clothes nor their shoes did wax old, and surely we may take it for granted that the Lord provided for the cattle. We object to the Bishop arguing because the method is not stated, the cattle could not have had food, and must have died ; and that therefore because

the Bible asserts and reasserts that the cattle remained with the Israelites throughout their wanderings, the whole account is historically valueless. There were caravans crossing those deserts hundreds of years before the Israelites came out of Egypt, and what proof can Bishop Colenso give us of their discontinuance. Surely, on the very contrary, the increased importance of the Egyptian nation would have multiplied the caravans, and these caravans may have—if Bishop Colenso will have some natural means of accounting for the supply of food—brought the necessary supplies.

Bishop Colenso further says the Israelites “must have passed the whole of the winter months under Sinai, and must have found it bitterly cold.”

Answer:—There is no “must” about the bitter coldness of the winter months the Israelites spent under Sinai. In our own country we can scarcely be said to have a winter at all now ; so far as snow and ice, and frosts are concerned we have none compared to what our forefathers had. Is it not possible then that the severity of those winter months may have been tempered by the power of the same Almighty leader and preserver, who sent them manna day by day, with unfailing exactness.

Bishop Colenso in sec. 86, clause x., says, in speaking of the manna, “nor could the people drink it.”

Answer:—Manna is thus described in Exodus, chap. xvi., ver. 31. “It was like coriander seed, white ; and the taste of it was like wafers made with honey.” We are also told in Numbers xi. 8. “and the taste of it was as the taste of fresh oil.” So that the manna not only supplied them with bread, but also assuaged their thirst to some extent.

The Bishop makes a great point of the scarcity of water ; but if the narrative is attentively read it will be found that whenever the children of Israel suffered from the want of water the fact is specially mentioned, and the manner in which the want was supplied. Thus in Exodus xv. 23, we are told the waters of Marah were so bitter the people could not drink them, and the Lord directed Moses (25 v.) in what manner they could be sweetened, and after following the directions given "the waters were made sweet." In Exodus xvii. also we find that in Rephidim "there was no water for the people to drink;" and Moses was directed to go to the "rock in Horeb," and smite it, and after he had done so, water flowed from the rock in abundance. Are not these proofs sufficient that the people never thirsted for water in vain?

Chap. v.—"Moses and Joshua addressing all Israel." In Deut. chap. i., ver. 1, it says, "These be the words which Moses spake unto all Israel." The Bishop calculates that there were altogether about two millions of people. Then he quotes from Joshua, chap. viii., ver. 35. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." He concludes that if Joshua did read "all that Moses commanded" it "was a mere dumb show" "for, surely, no human voice, unless strengthened by a miracle, of which the Scripture tells us nothing, could have reached the ears of" all the people.

Answer :—Turn to Exodus, chap. xviii., ver. 13, 26. Here we are told that Jethro came to visit Moses one day, and that the day following "Moses sat to judge the people : and the people stood by Moses from the morning unto the evening." Jethro enquired from Moses why he sat thus all day long.

Moses replied, verses 15, 16, "Because the people come unto me to enquire of God : when they have a matter, they come unto me ; and I judge between one and another, and I do make them know the statutes of God, and his laws." The Bishop seems to have lost sight of this beautiful narrative altogether. By the advice of Jethro, Moses chose "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens," and they afterwards, doubtless, made the people to "know the statutes of God, and his laws," as Moses had done, and we may be sure they would begin all their speeches by saying, "The Lord said to Moses." How easily then did Moses (and Joshua too), through the rulers, speak and read the whole of the laws in the hearing of the people. Yet Bishop Colenso is sorely puzzled about the matter, and he constructs a mathematical web that could only catch an arithmetician who was not a theologian.

Chap. vi.—"The extent of the camp, compared with the priest's duties and the daily necessities of the people." Here, again, the bishop tries to make an arithmetical puzzle. He wonders how the priest could carry the refuse of the sacrifices without the camp, which he calculates must have covered 1,652 acres of ground. In the same way he wonders how the people could gather sticks and fetch water into the camp, and where the supplies would come from, and concludes by suggesting that the various necessities of the people would render it impossible for them to keep their camp holy.

Answer :—How did the English and French armies in the Crimea manage ? They were surrounded by all the difficulties which the Bishop summons for the Israelites. And is it not absurd to argue that because we do not know all these particulars about the Israel-

ites that this is “a very convincing proof of the unhistorical character of the whole narrative.”

The Bishop may with equal force reason that because we have no record of the burial of the Israelites who fell in the wilderness, none of them could possibly have died.

Chapter xx.—“The number of Priests at the Exodus compared with their duties, and with the provision made for them.” The Bishop here again summons the most extraordinary difficulties, and because he cannot solve them tries to throw discredit upon the whole narrative. He calculates that “the double sacrifice for women after childbirth, must have utterly over-powered three Priests.”

Answer :—We are not told that they had to offer an enormous number of sacrifices, and adopting the Bishop’s own manner of arguing, we are not to suppose that any such demand was made upon them. But we are expressly told the Levites and Kohathites were given to the Priests for the service and labour of the Tabernacle.

Chapter xxi.—“The Priests and their duties at the celebration of the Passover.” The Bishop calculates that “each Priest must have had to sprinkle the blood of 50,000 lambs in about two hours, that is, at the rate of about four hundred lambs every minute for two hours together.”

Answer :—We reply in the words the Bishop uses to the arguments of other learned writers who differ from him. “This is all pure conjecture, without a shadow of ground for it.” (Sec. 163.) We have seen in our answers to Chapter x. what singular errors the

Bishop makes in the consideration of a plain narrative, and his "conjectures" are even more singular.

Under our fifth division we must include chapters iv., vii., xiii., xviii., and xxii.

Chap. iv.—"The size of the court of the Tabernacle, compared with the number of the congregation." The Bishop argues that the whole body of the people had, according to the Divine command, to be gathered before the "door of the Tabernacle;" and then he proves that the people must have covered a space of twenty miles, standing "side by side" "in front, not merely of the door, but of the whole end of the Tabernacle."

Answer:—We have, in our answer to chap. v., seen how wisely the labour of teaching and judging the people was divided amongst the elders; and a similar representative congregation may have been "gathered unto the door of the Tabernacle"

Chap. vii.—"The number of the people at the first muster, compared with the poll-tax raised six months previously." The Bishop says, "it is surprising that the number of adult males should have been identically the same (603,550) on the first occasion as it was half a year afterwards."

Answer:—In the reply of the Bishop to an argument made use of by one from whom the Bishop differs, we designate his surprise as "fanciful." We agree with Kurtz that "the names had been given in before, though the actual counting only took place now." And we also agree with Baumgarten "who regards the fact that, in the case of every tribe, the result yielded such round numbers as these, as a proof of the special Providence of God."

Chap. xiii.—“The number of the Israelites compared with the extent of the Land of Canaan.” The Bishop says, “the whole land, which was divided among the tribes in the time of Joshua, including the countries beyond the Jordan, was in extent about 11,000 square miles, or 7,000,000 acres. And according to the story, this was occupied by more than two millions of people.” Then he says that Norfolk, Suffolk, and Essex contain 3,362,531 acres, and are peopled with 1,149,247. He proceeds to marvel at God’s promise “to drive out” the enemies of the Israelites from the Promised Land “by little and little,” “lest the land become desolate, and the beasts of the field multiply against thee.”

Answer:—In the area and the population of the three counties given by the Bishop, when compared with the area and population of the Promised Land, there is exact accord; the one is precisely in both respects double that of the other. Where then is aught showing unhistorical value in that particular. Again he expresses his doubts about the land becoming desolate in one year, even if the inhabitants were driven out at once; but we believe that no comparison can be drawn between the effect of a sudden depopulation of the three counties named, or the colony of Natal, and the Promised Land; and the Bishop does not show that all the wild animals of the Promised Land had been exterminated, as he does show concerning Natal, and as is the fact regarding the three counties he has selected.

Chapter xviii.—“The Danites and Levites at the time of the Exodus.” The Bishop argues the impossibility of the increase of these tribes, from the numbers given in the first instance.

Answer :—Just as our knowledge is uncertain about the number that went down with Jacob to Egypt, and our calculations about their increase mere conjectural; so also with “the Danites and Levites at the time of the Exodus;” and we dispute the Bishop’s authority, through the absence of certain knowledge, to deduce the absolute incorrectness of the results given.

Chapter xxii.—“The war on Midian.” Here Bishop Colenso alludes to the extraordinary numbers reported as being killed in various battles; killed of the children of Israel; or that died of plagues. He says, “We cannot here have recourse to the ordinary supposition, that there may be something wrong in the Hebrew numerals.”

Answer :—Why not? Are we to take Bishop Colenso’s opinion as deciding this matter? When we find too, that where this “ordinary supposition” may be made available the Bishop will not admit it.

Bishop Colenso alludes in his preface to the miracle said to have been wrought by Joshua in commanding the sun and moon to stand still; and as we believe the sacred narrative bears the strongest evidence in itself of that account having been introduced at a subsequent date to the general history; and, also, as we were of opinion, that this was generally held among men of ordinary intelligence; we have little to thank Bishop Colenso for introducing it in his book. But if Bishop Colenso adduces that as a proof of the unhistorical value of the whole book, we think his deduction is most unwarrantable.

In conclusion, let us consider what authority we have for believing in the “genuineness, authenticity, and

inspiration," (Professor Eadie.) of the Pentateuch. We take Professor Eadie's account of the books of Moses in preference to any arguments of our own ; and what does he say "The inspiration of the author of the Pentateuch is one of 'the things most surely believed among us.'" "All the subsequent books of revelation are full of allusions to these early documents." "Their style and composition show them to have been written 'at sundry time' ; narrative and legislation are naturally interspersed. Laws are given in various forms ; for according to the growing exigencies of the time, did earlier statutes require modification." "Had these books been a modern compilation, the laws would have been classified and arranged under separate heads." Throughout Joshua, the two books of Kings, and the second book of Chronicles, "references are made to the very same books of Moses which we now possess." "The prophets who laboured among these ten tribes often allude to the Pentateuch." "The prophets also who flourished in Judah are full of varied references to the law and early literature of their people." "The prophecies contained in the Pentateuch have also been strikingly and minutely fulfilled, and Jews in their present condition, dispersion, and degradation, are living witnesses of their truth." "No ancient book is surrounded with such evidence of its genuineness, authenticity, and inspiration, as the Pentateuch. Venerable in their age, sublime in their natural simplicity, overpowering in their evidence, and mighty in their results, are the five books of Moses." Let us ask are the prophets all of them lying prophets, and is Bishop Colenso the only true one ?

But Bishop Colenso does acknowledge that there are portions of "the third and sixth chapters of Exodus, which declare to us the Name of God—"I

am,' Jehovah, the Living God,—the Name of Him 'in whom we live, and move, and have our being,' upon whom the whole universe depends,—whether written by Moses or by some other fellowman, were yet written by one, who was specially inspired, first to conceive himself this transcendent, divine thought, and then to express and tell it forth to others." We entirely agree with the Bishop here, but we totally dispute that he has made it "plain that, in its own essential statements of matters of fact, the narrative of the Exodus is full of contradictions." We sat down to read Bishop Colenso's work, believing that he had found something new concerning the five Books of Moses, which would add to the ever-increasing light that proceeds from every true discovery, from every true science, and sheds fresh glory upon that wondrous Book of ours; but we rose from the reading of his book more firmly convinced than ever of the truth of every portion of the wondrous story of God's dealings with the Children of Israel. We turned from the Bishop's book to the Book itself. We read its narrative over,—that wondrous story of love, and power, and mercy; and as we read all the incidents in the fulfilment of God's purpose, we seemed to stand in spirit with the great leader of the people on the mountain side before the Burning Bush, and as the fire burned, and God's will was revealed, we felt He was not yet left without a witness in the world, but that His Book--our Bible is Holy and True.

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Nov. Revis. proc. Soc. Gen. Phil.

Fig. 10. $10^3 \log \epsilon_{\text{eff}}$ and $\log \epsilon_{\text{eff}}$. No. 1.[illegible]

The "first loss" contains the $\chi^2_{\alpha/2}$ and $\chi^2_{1-\alpha/2}$ probabilities for α on the $n-1$ degrees of freedom.

New Board, pp. 180, 181; *Old Board*, pp. vii, viii.

For the [111] direction, No. II

Book Author of the "The most beautiful" in school, "Popular
for the people" (2000).

The "Sexual Ecology" concept (Lusvardi, 1997) states that males in Proctos and Doryct, many of which have evolved the ability to mate with multiple females, are ecologically

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USING AN ALTERNATIVE...

 $\frac{1}{2} \log \frac{1}{\pi}$
$$\frac{1}{2} \text{Si}(\text{OH})_4 + \text{Al}(\text{OH})_3 \rightarrow \text{Al}_2\text{SiO}_5 + 3\text{H}_2\text{O}$$

1. *Journal of the American Medical Association*, 1997; 277: 1111-1114.

6. *De la détermination des courbes*

2011 10 10

[illegible]

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7. *Staphylococcus aureus* 11

2.1. Introduction: Sample Effect

8. $\Delta \theta = 1.1^\circ$ and $\Delta \phi = 0.1^\circ$

9. In a bounded space

1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 26

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